

five years ago, no one can possibly tell. But the question as to increase in numbers can very easily be settled.

This investigation will be limited to the four years, 1905-8, as the minutes of the General Assembly for this year have not yet been published. In 1905 there were enrolled in the Sunday schools of our Church 21,188 officers and teachers and 172,212 scholars. In 1908 there were reported 23,063 officers and teachers and 189,086 scholars; or an increase for the four years of 9.7 per cent of officers and teachers, and of 8.8 per cent of scholars.

But during these four years the membership of the Church increased from 246,769 to 268,733, or 8.9 per cent. This shows that the growth in the membership of the Sunday schools is just about what would naturally be expected from the growth in the membership of the churches. The increase of officers and teachers was eight tenths of one per cent more than the increase in the membership of the church, whilst that of the scholars was one-tenth of one per cent less.

This shows that the committee and its agents can not claim much in the matter of the increase in the number of scholars brought into the schools of our Church.

The question very naturally rises whether the expenditure during these five years of the \$84,162.77 contributed by the churches, and the \$31,569.35 of the profits of the Publishing House that have been used in this work, or a total of \$115,732.12, has produced the results that the church had a right to expect.

In their report for 1906 the committee calls attention to the need of this work in our bounds, giving the following figures: The population of the Southern States is 30,488,629, the Church membership of all denominations in these States is 10,162,876, leaving 20,325,753 out of the Church. The school population of these States, that is, those between seven and twenty-one years of age, is 8,946,497. Enrolled in all the Sunday-schools of all denominations there are 4,283,304. Making allowance for the adults and the infants in the Sunday-schools, this would leave more than 5,000,000 children in our Southland of school age who are not now reached by the Sunday-school.

Sunday School Worker.

THE BEST METHOD.

All the departments of beneficence of our church profess that they could accomplish very much more if they were provided with more funds. Yet when the one method which I am sure would double their funds was brought before the late Assembly, it received not the slightest attention.

There were two reports made, the majority and the minority, and there was practically no difference between them. The majority thought the true method was to give according as the Lord prospered us. That is what the tithers preach—and practice; one tenth of their income when so much; when the income doubles the tithe doubles, etc. Later in the document they recommend the tithe because it is systematic and they deprecate a haphazard, slipshod manner of giving. The one thing they seem to fear is that the tithers will not be as liberal in results as the non-tithers. Surely those who think so have had little experience in the matter.

The tithers are invariably the largest givers in the church. If there are any larger givers you will find that they began by giving the tithe.

We have frequently seen reports of country churches in which the sum of all the benevolent donations amounted to \$12 or \$15, and with difficulty \$200 or \$300 were raised toward the evangelist's salary, and yet there were members of the church whose aggregate income was \$15,000 to \$25,000. We believe that one-half of the mission churches would be self-supporting could we but teach the people to pay the tithe.

A Baptist brother in Virginia told the writer that a pastor came to his church who believed in the tithe, and in the course of a few years brought a majority of his people to practice it, and said he, "We now raise \$7,000 a year as easily as before we raised \$1,800."

When will we use the Lord's commanded method to fill the church's treasury?

Elder.

WAS NOT CALVIN RIGHT?

By Rev. D. W. Brannen.

There is one apparent stain upon the character of Calvin that would seem to counteract, in great measure, much of the favorable judgment that his character and achievements should engender. There is one event at which the enemies of Calvin and Calvinism aim their shafts of hatred and ridicule, and which many of the friends of Calvin broach with words of apology. Even our well-equipped Doctor Dosker, in a recent article, says that "Calvin never showed himself so pathetically human as in his treatment of Servetus." The burning of Servetus at the stake is the one apparent stain upon the fair fame of our illustrious Reformer. Yet, I think a patient, fair and thorough investigation will save Calvin from the need of even the semblance of an apology. What are the facts in the case?

Servetus was condemned and burned at the stake in Geneva, on October 27, 1553. The crime for which he was condemned was blasphemy. In the ancient church a blasphemer was one who taught heresies, who fell away during persecution, or who, in the heat of passion, spoke irreverently of God or of Christ. In the middle ages the punishment for heresy was severe. It was either imprisonment, banishment or death. Pierre de l'Etoile, an eminent French jurist, who taught Calvin law in his youth, was responsible for the position that blasphemy was worse than either murder or robbery. He taught that the prosperity of nations depends upon obedience to the laws, and insisted that if they punished outrages against the rights of men, much more ought they to punish outrages against the rights of God. "What!" said the great jurist, "Shall the law protect a man in his body and goods, and not in his soul and in his most precious and eternal inheritance?" We may notice in passing, that while nations have outgrown this opinion of the French jurist, his logic is unanswerable. In Geneva there was a law against blasphemy, and Calvin was in sympathy with it, if not the author of it. Against this law Servetus grossly offended.

Who was Servetus? Michael Servetus was a Spaniard, who in his youth, obtained some desultory training, and who had some natural gifts of reasoning. In his study of the Bible, he became possessed of the be-